

AUXILIARY GUIDE NUMBER FOR FEBRUARY

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“Out of all the religious teachers of modern times there is but one who has had the boldness to claim the restoration of divine authority and a dispensation of the Gospel by means of a revelation from God; and that is the first prophet of the Church of Jesus Christ of Latter-day Saints, Joseph Smith.”—BRIGHAM H. ROBERTS.

No. 3, Vol. 95

Thursday, January 19, 1933

Price One Penny

SOME PRIESTHOOD PROBLEMS

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE

I AM always happy to look into the faces of men who hold the Holy Priesthood. A little over a year ago I attended a Priesthood meeting in the great tabernacle at Salt Lake City. There were nearly 5,000 men present, and it was one of the greatest sights I have ever seen. Five thousand men of all occupations and professions, assembled under the banner of the Priesthood! Such a gathering has seldom, if ever before, been known in the world.

Priesthood is the power of God. It is an everlasting principle. It is real. It has endured from the beginning of time; it will have no end. It was by the power of the Priesthood that the Lord made the heavens and the earth, and it is the power by which He accomplishes His great works. It is more real than the forces we know upon this earth, such as electricity, light, or magnetism. It may be used as these things are used, but more effectively, for the upbuilding of man. It is because the Priesthood represents the power that God possesses, that men accomplish great things through its use.

I went to America as an unknown lad, when I was nearly 12 years of age. A year later I went to a patriarch for my blessing. He did not know me, or anything about me. He laid his hands upon me and blessed me, and unfolded the story of my coming life, conditioned upon my faithfulness, exactly as it has happened. As I look back upon it, it was a most wonderful experience. The

patriarch spoke not by human power, but through the power of the Priesthood, for the Priesthood looks backward down the stream of time, and forward into the endless future.

A man not long ago told me his story. He had been sick unto death. A young man laid his hands upon him and blessed him in the name of the Lord Jesus Christ and in the authority of the Priesthood and prayed that he might become well; and the man was healed. That was accomplished through the power of the Priesthood to which the Lord gives respect. By such examples we know that the Priesthood possesses real power.

We have not been given all of the Priesthood; for, all of the Priesthood is all the power of God. But, a portion of that power has been given us, and to the extent that we hold the Priesthood, we have power to do the works of God. It is, therefore, of tremendous value, and, like all great gifts, must be used properly, wisely and prayerfully.

HOW PRIESTHOOD MAY BE USED

When a person receives a great gift, he must use it; it is dangerous to receive a divine gift and then not to use it. We do not look with pride upon the miser; on the contrary, we are inclined to think that he is not a good man. Whoever receives a gift from God, and keeps it unused and to himself, is not engaged in good works. The man who receives the Priesthood and does not use it, is not acceptable to our Heavenly Father. The Lord expects every man who receives the Priesthood to use it. How then shall we use the Priesthood of Almighty God? When a man receives the Priesthood, does he then have the right to direct the Church? We know that he does not have that right. What right does he have? He has the right to use it for himself and his family, and he should so use it. It should lead him into daily prayer for himself, his loved ones and the cause of God. It should make him kinder than ever before, to his family and neighbours. It should impel him to good works in behalf of the cause of Christ; to improve his fellowmen. As an individual, the man who holds the Priesthood should be an example to others; he should be a better man, a model man. It should make him ready to serve in the Church as calls may come.

A man has the right to use the Priesthood in behalf of the Church whenever he is called into an official position, but not before. Until that time the right to use the Priesthood for the direction of any Church organization slumbers. The power is there, but it may not be used, unless called to a Church office. When he is called, for example, to be a branch president, then he may use his Priesthood for the benefit of the whole branch, under the inspiration that belongs to his office and calling. But even then, he has no right to go beyond the office to which he has been called.

Some men who hold the Priesthood misunderstand this principle. They have dreams and visions in behalf of the Church, and they tell the President of the Church what to do. That is entirely wrong! The President of the Church receives revelation for the whole Church. The President of a stake or mission has the right to receive spiritual guidance in behalf of the stake or mission, as he carries out the wishes of the First Presidency. The Bishop of a Ward, or the President of a Branch, may receive inspiration, through the Holy Spirit, for the guidance of those whom he serves.

I am sure that the good brethren of Berlin understand this principle, but it is very important, and I am, therefore, calling it to your attention. Now and then, there is much trouble in a branch because this very principle is misunderstood. The Church is a house of order. It is guided and governed by law which proceeds from God. This order is apparent in the various degrees of the Priesthood from the highest to the humblest. We can serve the Church and ourselves, until we are called into official position, by doing our duty as members of the Church. The Priesthood will help us do this. Let us use the Priesthood for our own good, and the good of our families; then we shall become worthy and acceptable servants before our God. The great men of the Church in all ages have understood this principle.

PRIESTHOOD NECESSARY IN THE CHURCH

These are the last days. The difficulties that exist in the world to-day are but evidences of the overwhelming change which is soon to come upon the earth in this and all other cities. We must prepare for this great day by the proper exercise of the Priesthood. Worthy bearers of the Priesthood are ready to respect the order of the Priesthood. Under the Priesthood banner no man takes honour unto himself. He gives, and gives again, and glorifies God for His goodness to him. That is the spirit of the Priesthood.

The Church of Christ cannot exist without the Priesthood. Its body of doctrine is unsatisfactory unless enlivened by an understanding, possession and exercise of the Priesthood. Do you remember that John the Baptist came to two young men, Joseph Smith and Oliver Cowdery, even before the Church was organized, and conferred upon them the Priesthood? Throughout the whole history of the Church the possession of the Priesthood has been the foremost consideration; and there have seldom been times, long times, when the Priesthood has not been upon the earth. Adam held the Priesthood. He was a high priest, a presiding high priest. He held the same Priesthood that Heber J. Grant holds to-day. Adam conferred the Priesthood upon his children, and they in turn carried the Priesthood from generation to generation. Read especially the Pearl of Great

Price on this subject. Then, later, Abraham received the Priesthood; and by modern revelation we know just how his Priesthood came from Adam and from God. Moses held the Priesthood. It was because of the wicked stubbornness of the people that the higher Priesthood was taken from Israel. But, even so, some men remained who held the higher Priesthood, for the Lord has seen fit at various times to select men and confer the Priesthood upon them. Prophets after Moses held the Holy Priesthood. Elijah, one of the greatest prophets of all times, held the Priesthood of the sealing power, which bridges this life and the next, earth and heaven, the greatest manifestation of the power of the Priesthood—the ability to seal for time and for all eternity. The Saviour conferred the Priesthood upon His disciples, and they in turn conferred it upon others. Thus, the Priesthood has been carried down throughout the years.

In the case of Joseph Smith, the Priesthood was conferred for a special purpose. He was called to be the Restorer of the Gospel of Jesus Christ, the organizer of the Church in these days. There is one promise connected with the mission of Joseph Smith which no other prophet has received, namely, that the Priesthood conferred upon him shall not be taken from the earth, but will continue unbroken from man to man until the end of all things. It is not to be as in the days of Noah, nor as in the days of Moses. From decade to decade the Priesthood will be continued, in full force, upon the face of the earth. That means that the Church of Jesus Christ established in these latter days is not to be cast down again. This is the last dispensation, the dispensation of the fullness of times. It is the last chapter in the history of the human race. We may even now be writing the last page. If not, it will soon be written, and the writing of that page will be done with the power and authority of the Priesthood.

THE MISSIONARY DUTY OF THE PRIESTHOOD

Because of the special mission of the Church in these days, the Priesthood is especially important. A commission has been placed upon this Church; the greatest ever given to the Church in any age, the commission to preach the Gospel to all the world.

Let it be remembered that the Church of Christ is not intended for a few. The Gospel is for all. In the great council in the heavens, the plan was laid out for all who were there present, for all who were to come upon the face of the earth; therefore, it is the duty of the Church, always, to preach the truth to all men.

If the preaching of the Gospel to all the world is our greatest duty, how shall we accomplish it? That is a living question. There is only one answer: All members, throughout the Church and its various organizations, must preach the Gospel to others. The missionaries are called to bear special witness of the truth;

but all members of the Church are equally teachers of the Gospel to men and women. More converts to the latter-day Church of Christ have been won by members generally, than by special missionaries. Many people who accept the Gospel think that after baptism they can sit down to enjoy the Church. But, every member of the Church must be a missionary; every organization must be a missionary organization. We all understand this principle; and I wish we practised it as well as we understand it. It is the great duty of the Priesthood to preach and teach the Gospel in wisdom by word of mouth and by example to our associates. That is a splendid manner of exercising the power of the Priesthood conferred upon us.

THE ORDER OF THE PRIESTHOOD

The order of the Priesthood must be understood, if we are to take a successful part in the work of the Church. In this Mission, President Budge presides. He is the final authority within the mission. Twice a year, or oftener, we raise our hands to support him in that position. The missionaries are his helpers. They carry his power with them wherever they go. They have been commissioned by President Budge to go to various parts of the mission. They may be young men, perhaps inexperienced, but they possess the power and authority given them by President Budge, under their call from the President of the Church. When they come into a branch meeting they sit on the platform, just as does President Budge. They are no better than we are, but they have been called to certain positions of authority. It is not a question of years. Young men, in their twenties, have been called to the Apostleship in this Church, and they have become giants, as it were, before the people.

A man called to be the president of a branch is given a certain authority. Those who understand the order and authority of the Priesthood respect the man called into office, support him, pray for him, and love him. Then, the man, though he be ever so weak, becomes strong in his office. That is how our leaders become great leaders, because of the blessings of the Lord and because of the prayers and faith of the people. Such is the order of the Priesthood.

A leader must understand the Gospel. He must study it, read it, and talk about it with those who understand it. He must grow in the Gospel, otherwise he will ultimately become useless in the office. This is a Church of progress. We shall continue to grow and increase throughout all eternity. The leader who is called to any office in the Church must seek to become like unto the God whom he worships, his Father in Heaven. That can be done only by following the way of love, which is the way to perfection. The Priesthood is a great brotherhood. Do you brethren love one another? Search your own hearts. If you love your

brethren then you are magnifying your Priesthood properly. Then you are qualifying yourselves for leadership in the Church of Christ. Study of the order of the Church, practise of the principles of the Gospel, and love for fellowmen, fit a man for leadership in the Church of Christ. Thus must we prepare ourselves to take the leadership of these Berlin branches, in all their activities, with the help of the missionaries, as their time permits.

THE DOCTRINE OF SELF-GOVERNMENT

There are two fundamental principles of Church government which should be understood, remembered and practised by the Priesthood : First, self-government, and second, self-support.

These missionaries were not sent over here to preside over you ; but to preach the Gospel to those who have not yet heard it, and to bring new members into the branches. They are not here to guide and govern the branches, but to counsel and assist the branches presided over by local officers. Only when the local Priesthood fail to rise to their full power should the missionaries take of their precious proselyting time for branch management. Let us fit ourselves, by wise living and diligent obedience, to guide and direct the branches and to free the missionaries for the work of proselyting. Let us rise in the dignity and power of the Priesthood, and help carry on this great latter-day work as the Lord intended.

THE DOCTRINE OF SELF-SUPPORT

The German Missions receive much money from the headquarters of the Church for their support. That may be very good for the saints who give, for it is always good to give for the cause of the Lord ; but it is not so good for the saints in Germany, for little strength comes from receiving. Strength comes from giving ; we live by giving. The Saviour gave His life, and He sits by the right hand of the Father. God gave His Son, and will receive us, His children, back into His kingdom.

It is not good for any part of the Church to be supported by another part, except in the very beginning of the work. We must look forward to self-support in these lands. If we are honest with the Lord and pay our tithing, if we fast once a month and give to the Lord that which we save, we shall have plenty for the self-support of these branches, and for assistance to the missionary work beyond these branches. Every person who pays his tithing and his fast donations receives great blessings. There are thousands of people to-day, not of this Church, who pay tithing. I have talked with men of national and international prominence, who have told me that they pay a tithe to the Lord of all that they receive. They give it to their Church and ask no questions as to how it is used ; and as a

result they have been blessed in temporal affairs and spiritual matters.

In the Church of Christ, the tithes and offerings are returned to the people in the operations of the Church. Those who say that this Church seeks money for any other than Church purposes tell an untruth. The President of the Church, possessed of splendid business ability, lives in a home which is not as fine as that of an ordinary business man of some prosperity. He is a relatively poor man; for his time has been given to the Church. Those who say that the "Mormon" Church seeks wealth and riches for its chief officers are mistaken or dishonest.

The Church seeks to make all of its members happy and comfortable; it does not cherish poverty. All should have enough to eat, to wear and to be well sheltered, and to have some play. The best way to accomplish all this is through participation in the activities of the organizations of the Church, and by obedience to the law of tithing and offerings. I did not make the law of tithing; nor did President Grant, nor did Joseph Smith. It came from God in command to Adam and other righteous men down the ages. Tithing is an eternal principle, a good principle. The Lord gives all that we receive, and He is entitled to a tenth of it, or more if He so desires. In the Church of Christ the means that the people give as tithing are not misused, but are employed wholly for the benefit and upbuilding of the Church.

THE UNITED ORDER

Some day, when we shall be purified in our hearts, the Lord will move upon His servant the prophet, and then we shall practise what is known as the United Order, of which tithing is merely the forerunner. That is the greater path to prosperity and happiness. When that day comes, poverty will be wiped off the face of the earth. Every man will be able to do that for which he is best fitted. Every man will have the necessities of life. Only one man will be held in dishonour and disrepute, the one who is unwilling to labour; for all must labour, but their work will be fitted to their needs and gifts, and men will share and share alike as true brethren. That is the higher socialism. It has nothing to do with communism or socialism as political parties. It is a religious organization, under the Priesthood of God; governed and directed by that Priesthood. It has power to bring about all economic changes that the world seeks to-day. There is no other plan that will save humanity from economic distress and social unhappiness, except the organization of the Priesthood known as the United Order. The law of tithing is but the beginning of this order. If we can not obey the lesser law, we have no right to expect the greater one.

(Continued on page 42)

THURSDAY, JANUARY 19, 1933

EDITORIAL

FINE RESULTS OF THE DISTRICT CONFERENCES

AS THE result of a questionnaire sent out to the presidents of districts in the British Mission, covering many features connected with the semi-annual conferences, which ended just before the holidays, some interesting information and statistics have been received. Possibly the outstanding feature connected with the conferences is the increased number in attendance at the meetings. Reports show that there were 1,976 investigators present at the services held during the conferences, showing the value of newspaper publicity and the tracting campaign by the Elders, as also invitations extended by members to their friends. The total number of members of the Church attending these meetings was as follows: Morning session, 1,719; afternoon session, 2,045; evening session, 4,291; making a total attendance of members and investigators of 10,031. Advanced publicity covering the holding of these conferences was prepared and sent to all the newspapers published in the different cities where the conferences were held. At almost every conference, representatives of the press were present, with the result that favourable reports, without one single exception, were published. In a number of instances the papers published large group pictures of the mission authorities and Elders attending these conferences, with appropriate reading matter underneath—something unusual, but highly appreciated. This recognition by illustrations in the papers shows how favourable the attitude of the press is growing towards the Church.

In no single instance was there any attempt to disturb any of the conference services held; but, on the contrary, it is doubtful if there has been such interest shown by strangers in attendance, who were so impressed with the doctrines preached that they remained after the services to learn more concerning the principles of the Gospel and the organization of the Church.

Statistics taken from the questionnaire show that there are 74 organized branches in the sixteen districts composing the British Mission, with 53 Priesthood organizations, 62 Relief Societies, 71 Mutual Improvement Associations, and 39 Primaries. The number of ordinations to the Priesthood at these conferences were 86, divided as follows: Elders 11, priests 24, teachers 17, deacons 37.

Genealogical work has evidently suffered slightly by comparison with the report made a year ago. Then there were 41 committees in different parts of the mission, as compared with 40 at the close of last year. The officers and members making up these committees number 318 as compared with 345 a year ago, at which time there were 240 persons actively engaged in genealogical and temple work, as compared with 187 ending December last. Undoubtedly the presentation of the very effective pageant on the all-absorbing subject of "Salvation for the Dead," must be credited with the greater interest shown during that time. The dramatization of this doctrine in the stakes and wards of the Church is reported to be having a tremendous effect in increasing the interest in the work for the dead.

There were 186,630 tracts distributed at as many homes in the different districts advertising these conferences. In nearly all the districts the Articles of Faith were printed on the backs of these tracts.

The reports made by the district presidents show an increase of tithing all over the mission, notwithstanding the growing condition of unemployment, which is very distressing among a great many members of the Church. The total number of copies of the Book of Mormon sold during the six months preceding the holding of these fall conferences, was 674, and the number of baptisms 132.

Interest in Patriarchal Blessings was evidenced by the large number given at almost every conference. Many were unable to secure their blessings, due to the lack of time, and are compelled to wait until the coming spring conferences.

The Ulster and Free State District Conference was a joint one, but on account of the inability of President Benjamin R. Birchall of the Free State to be present, no report was presented in behalf of that District. However, we know it functions with promptitude and regularity; that their meetings are well attended, and that the members of the Church are seeking to do their duty. Living and labouring in the midst of a population of which 97 per cent are Catholic, it is an uphill fight to win souls unto the truth because of these age-long traditions.

The Elders throughout the mission are to be congratulated for the splendid tracting campaign they have conducted with the new Centennial tracts. Reports made at the Elders' meetings in connection with these conferences show that everywhere they have been well received, and in many cases have led to a greater interest in the doctrines of the Church, briefly explained in these new tracts.

The schedule for the Spring District Conferences will appear in the next issue of the *Star*, with instructions from the Mission President for the proper arrangements to be made by each District President.—JAMES H. WALLIS.

SOME PRIESTHOOD PROBLEMS

(Concluded from page 39)

We who are holding the Priesthood of Almighty God, who are engaged in working out the great plan of the Almighty in Germany, Scandinavia, France, England, anywhere and everywhere, must make ourselves ready for the important work that rests upon us and enter into it with eagerness. We must put our houses in order, because if we do not, we may delay the coming of the great day of the Lord. The Lord has all time in His possession and eternity is His. He can wait one year, ten years, or a hundred years for the consummation of His purposes, but can we wait that long and take the responsibility for the delay? We must prepare ourselves now with all our might for the work that the Lord has placed upon us.

Brethren of the Priesthood! Dream the great dream of the Gospel. Look into the future, learn to understand your own places as princes in the house of Israel, ultimate redeemers of the world, rescuing mankind from its financial, economic and social difficulties. Then, set about with resolution and power to prepare yourselves for the work that needs to be done, and in which you must take a part. If we give ourselves with all our might to the Lord, power will come to us, such as we have not known before. We shall become mighty before men and acceptable to our God.

In the Priesthood we have received the greatest of gifts. No longer should we walk with our eyes looking downward, counting the stones on the pavement, but we must look upward to the sky, into the future, to the ultimate salvation of humanity and the glory of God.

God be with you and bless you, my brethren, and make you mighty priests before God, I pray in the name of the Lord Jesus Christ. Amen.—(Address delivered at a Priesthood meeting of the Berlin Branches, July 25th, 1932.)

PRIESTHOOD

THE four lesson nights of February will afford us an opportunity to complete our review of *Studies in Priesthood*, together with our one evening devoted to public speaking.

First Week. Opening exercises. Ten-minute report of Priesthood activities. Lesson: *Studies in Priesthood*. Review chapters XI and XII. Review the need and method of branch teaching; familiarize yourself with the Church ordinances and the method of administering them.

Second Week. Opening exercises. Ten-minute report of Priest-

hood activities. Lesson: *Studies in Priesthood*. Review chapters XIII and XIV. Discuss the requirements and duties of a holder of the Aaronic Priesthood, and the demands the Priesthood makes on each member thereof.

Third Week. Opening exercises. Ten-minute report of Priesthood activities. Lesson: *Studies in Priesthood*. Review chapters XV, XVI and XVII. Consider the attitude taken toward one in error by the Priesthood, the means within the Church for coping with the unrepentant sinner. Become entirely familiar with the law of the Priesthood.

Fourth Week. Opening exercises. Ten-minute report of Priesthood activities. Class time should be taken up in the form of an open forum. Every Priesthood holder present should be called upon to express himself in detail concerning the good he has derived from our course of study and what his Priesthood means to him. Any incomplete discussion should be cleared up in preparation for the new course of study to be presented the first week next month.—R. S. E.

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. A short talk: "Authority, as a Principle of Law and Order Used by God and Man." Lesson text: *Theology*—The Doctrine and Covenants—Lesson 5. "Authority to Act in the Name of God." Objective: Man has again received the keys, gifts, and powers of the Priesthood by direct communication from heavenly beings.

Second Week. Opening exercises. Preliminary programme. A musical number. Work and Business. Lesson text: *Teacher topics*—The Beatitudes—Lesson 5. Objective: To show that mercy is an element of love to be applied by all who desire a fullness of joy.

Third Week. Opening exercises. Preliminary programme. A short talk: "The Value of Biographies as an Aid to Better Living." Lesson text: *Literature*—*The Delight of Great Books*, Lesson 5. *The Ordeals of Richard Feverel*—Meredith. Objective: To present the unique experiences contained in the life of George Meredith and how they became the basis for his greatest novel.

Fourth Week. Opening exercises. Preliminary Programme. A musical reading. Lesson texts: *Social Service*—*Life Worth Living*—Lesson 5. Centennial Tract No. 5. "A God Who Speaks." Objective: To ennumerate the evidences proving God's existence and to present his true nature and relationship to man.—RINTHA PRATT DOUGLAS.

SUNDAY SCHOOL

SACRAMENT GEM FOR FEBRUARY

AGAIN we meet around the board
 Of Jesus, our redeeming Lord,
 With faith in His atoning blood,
 Our only access unto God.

The Concert Recitation should be recited by the Gospel Doctrine Department before the school on the first, third and fifth Sundays, and by the New Testament Department on the second and fourth Sundays.

GOSPEL DOCTRINE DEPARTMENT.

February 5. Concert Recitation. (Testimony of the Twelve Apostles to the Truth of the Book of Doctrine and Covenants) "We, therefore, feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true." Lesson 5. Texts: Witnesses to the *Doctrine and Covenants* Quarterly, Lesson 5. Objective: "To show that the *Doctrine and Covenants* is supported by competent witnesses." Thus far in the literature of the Church, little emphasis has been placed upon the matter of witnesses to the *Doctrine and Covenants*, especially in comparison with the widespread treatment accorded the witnesses to the *Book of Mormon*. In the latter case, the witnesses received their testimonies under most extraordinary circumstances, whereas the conditions under which the *Doctrine and Covenants* witnesses received theirs were seemingly much less impressive. Suggestions for discussion: 1. By what means did the Twelve Apostles know that the *Doctrine and Covenants* is true? 2. Are super-human happenings essential to testimony? 3. Cite testimonies received in both miraculous and ordinary ways. 4. In what way is the entire *Doctrine and Covenants* a life-testimony of the Prophet? Discuss the Lord's testimony.

February 12. Lesson 6. "Historical Highlights." Text: *Doctrine and Covenants*; Quarterly, No. 6. Objective: "To acquaint the student with the outstanding events of early Church history." The message of the *Doctrine and Covenants* can be most readily understood in a historical background. Indeed, without such a setting many of the revelations become more or less meaningless. Suggestions for discussion: 1. Trace the principal routes of travel followed by the Church from Fayette to Nauvoo. 2. Give the outstanding events which took place at: Palmyra, Harmony, Fayette, Kirtland, Independence, Far West, Nauvoo.

February 19. Lesson 7. "Ask and Ye Shall Receive." Text:

Doctrine and Covenants: Quarterly, Lesson No. 7. Objective: "To show that asking in faith makes it possible for God to give." Two points appear to be outstanding in this lesson: (1) That the conditions upon which God promises to answer prayers are as exacting and unchangeable as any of the other laws of the universe, and (2) that when these conditions are complied with the results are invariable. There are no exceptions to the promises of the Lord. Suggestions for discussion: (1) Show that laws operate without exceptions; the invariability of law. (2) Compare the strictness of God's requirement (James 1: 5-7) with the requirements of various physical laws—gravity, heat, growth. (3) The assurance of reward is the strongest possible stimulus to good deeds.

February 26. Lesson 8. "God the Father of Men." Text: *Doctrine and Covenants*; Quarterly, Lesson No. 8. Objective: "To show that God is the actual Father of men." The statement has truly been made that men, of themselves, cannot find God. Whenever men are left alone, they not only confound the nature of God's person, but they lose sight of the true relationship between Him and them. It was thus necessary that God should be re-revealed, hence His visitations to Joseph Smith. This great truth is one of the messages of the *Doctrine and Covenants*. Suggestions for discussion: (1) Prove from the Jewish scripture that Jesus ascended into heaven with a personal body. (2) Relate the circumstances surrounding the three visitations of the Master to Joseph Smith. (3) Why was it necessary that God should revisit the earth? (4) Compare the outlook of man as the offspring of God with the sectarian concept.

NEW TESTAMENT "A" DEPARTMENT

February 5. Concert Recitation. (Hebrews 1: 8, 9.) "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Lesson 6. "The Holy Ghost, the Comforter." Texts: Talmage, *Jesus the Christ*, pages 603-609; 702-709; John 14: 26. Objective: To make clear the office of the Holy Ghost as Comforter, enlightener, and source of moral and spiritual power.

February 12. Lesson 7. "The Messenger of Jesus—The Chosen Twelve. The Seventy." Text: Talmage, *Jesus the Christ*, Chapter 16, 21. Objective: To show how men are called and instructed to carry on the work of the Master.

February 19. Lesson 8. "The Devotion of the Messenger to the Cause of Christ." Texts: Talmage, *Jesus the Christ*. Chapters 16 and 21; Romans 8: 6-13; 12: 21. Objective: To show how the Priesthood calls for consecration to its duties and how consecration to worthy causes develops character.

February 26. Open Sunday. To enable class to catch up with lessons.

PRIMARY DEPARTMENT

February 5. Review past lessons.

February 12. Lesson 45. "Elijah Blessed and Comforted." Text: I Kings 18: 41-46; 19: 1-19. Sunday School Lessons, No. 45. Objective: To him that believeth, all things are possible.

February 19. Lesson 46. "The Calling of Elijah." Text: I Kings 19: 19-21. Sunday School Lessons No. 46. Objective: To him that believeth, all things are possible.

February 26. Lessons 47. "Elijah Taken to Heaven by a Whirlwind." Text: II Kings 2: 1-16. Sunday School Lessons, No. 47. Objective: To him that believeth, all things are possible.

It is suggested the two and one-half minute talks be based upon the following topics: "Why I Think Repentance is Necessary for My Salvation," and "Why Do I Believe in Cultivating an Attitude of Cheerful Obedience to the Commandments of God?"

For singing practice during the month of January, the following songs are suggested: "Take Courage, Saints, and Faint Not by the Way," and "Come, We That Love the Lord."—L. T. N.

MUTUAL IMPROVEMENT ASSOCIATION

THE dawn of a new and bigger Mutual Improvement Association for the British Mission is here. The presidencies of the Y. M. M. I. A. and Y. L. M. I. A. have the privilege to announce the beginning of an extensive community activity programme to be incorporated immediately into the regular weekly programme. It will commence with the first week in February.

The Mutual Improvement Association is an organization whose definite responsibility is to enrich the leisure time and spiritualize the recreation of the members of the Church of Jesus Christ. For the past few years the stakes and many of the missions of Zion have been using this community programme to the great advantage of all, as a means of developing the talents of the M. I. A. members and enriching their lives through enlarging their scope of social understanding. The British Mission is ready to receive the benefit of this comprehensive programme prepared by the General Boards of the M. I. A., and is happy that the leaders of the greatest vitalizing force of the Church have seen fit to find its British members ready for this work.

The arts of Drama, Speech, Music, Retold Story and the Dance are among those things included in our programme. Lesson material which deals with each of these intriguing arts has been prepared for immediate use. An interesting study of these subjects is to be made in systematic order, culminating in the participation of all at the conclusion of each course. The end of the season will bring a grand finale in the form of inter-branch and district contests of festival work involving those subjects mentioned.

Explicit instructions and directions will be sent out to all concerned. It will be found that this programme can be successfully adopted by the Mutuals of the British Mission, and they will become a powerful proselyting force in attracting thousands of young and older folk of this country who are craving for self-expression and occupation during their countless hours of leisure and forced idleness.

The Mutual Improvement Association is coming into its own as the branch leader of all community activity and recreation. We welcome the change and urge every wide-awake Latter-day Saint to take advantage of their opportunities and make this programme a success in Great Britain.

Following is the guide for February. It will be seen that there are no more preliminary programmes. The usual one night a month devoted to social activities is replaced by the organized activity instruction each evening. Further instructions will be sent direct to district and branch leaders.

Slogan: "We Stand For the Enrichment of Life Through Constructive Use of Leisure and Personal Service to Fellow Man."

First Night. Opening exercises. Slogan talk. "The Challenge of the Machine Age Answered by our Slogan." *Lesson*: Chapter 16, "Why a Church?" and chapter 17, "Conditions of Membership." Objective: To show how plainly the need of an organization on earth to carry out the Great Plan, and the requirements which must be filled by all who gain entrance.

1. Why is it logical that God should help man during his sojourn on earth?
2. What is the Church?
3. What must take place before the Great Plan can be carried out completely? What is the Church doing to bring this about?
4. What is the distinguishing feature of "the Church?" Why?
5. How often has the Church of God been established upon the earth?
6. How are the first principles of the Gospel used in the common affairs of men?
7. How does the principle of obedience give life to the other principles of the Gospel?
8. Why is "faith" the first principle? Repentance second?

The last period is to be turned over to the activity leader as per instructions.

Second Week: Opening exercises. Slogan talk. "The Newly-installed Activity Programme as a Means of Carrying Out Our Constructive Use of Leisure Time." *Lesson*: Chapter 18, "The Priesthood of the Church." Objective. A comprehensive outline of the Priesthood of God.

1. What is the Priesthood?
2. Why the divisions of Priesthood? What are their specific duties?
3. Why is it necessary for all to hold the Priesthood? What is the fallacy of a Priesthood "class" in the Church of Jesus Christ?

4. How can a man who holds no official position in the Church exercise his Priesthood?

Activity leader will present outlined lessons for the remainder of the meeting time.

Third Night. Opening exercises. Slogan talk. "Constructive Use of Leisure Time in the Light of the Parable of the Talents." *Lesson:* Chapter 19, "The Organization of the Church." *Objective:* To present a brief outline of the organization of the Church and the plan of officers, who are worthy, how paid, and how appointed.

1. Review the general authorities of the Church very briefly.
2. What is the general tenure of office? Why?
3. Why should the ministry be unpaid? Why should all be allowed to work in the Church of Christ?
4. What is the need of "common consent" in the Church of Christ? What is a theo-democracy?
5. What is the relationship of the auxiliary organizations to the Priesthood organization?

Third week of activity programme to be presented by leader.

Fourth Week. Opening exercises. Slogan talk: "The Connection Between Constructive Use of Leisure and Personal Service to Fellow Man." *Lesson:* Chapter 20, "The Authority of the Priesthood." *Objective:* A clear conception of what authority is, how it is obtained, how it is used, and its place in the Church of Christ.

1. What is authority?
2. Why is it that "Intelligence is the pathway up to the Gods"?
3. What is derived authority? What is its place within the Church?
4. What is the relationship between authority and free agency?
5. Give in your own words the proper way to exercise authority.
6. Why is "The Church Authoritative" appealing to human understanding?

Fourth week of activity programme.—I. A. W. and R. S. E.

CONTENTS

Some Priesthood Problems	... 33	Relief Society 43
Editorial: Fine Results of the		Sunday School 44
District Conferences	... 40	Mutual Improvement Associ-	
Priesthood 42	ation 46

PUBLISHER: JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1

EDITORS: JOHN A. WIDTSOE, 205 EDGE LANE, LIVERPOOL

JAMES H. WALLIS, 2 DOUGHTY STREET, LONDON, W.C. 1